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Prophecy and fulfillment are not separated by a chasm. Prophecy is, in a measure, its own fulfillment. The ideas remain. The man of God who sees them in their new garb may venture to change a point here and there. The student of them should cultivate the same spirit of freedom. He should look beneath and discern the ever expanding fulfillment in the life of Jesus Christ and the history of his church.

A broad and generous view of prophecy which, however, has its dangers in the liability of losing, with the form, the essential reality.

Book Notices.

New Testament Studies.

Evenings with the Bible. New Testament Studies. By Isaac Errett, LL.D. Vol. III. Cincinnati: Standard Publishing Co.

This is the third of a series of volumes which contain popular expositions and discussions of Scripture by a scholarly and pleasing writer. It is certainly gratifying to the author and a credit to the religious denomination of which he is a member that a third volume upon these subjects has been called for. It would seem to have been the intention of the writer to prepare a continuous series of articles upon the New Testament. His death, however, has prevented the fulfillment of this design and the present volume contains only material relating to the early life and ministry of Jesus Christ and also a series of more theological articles relating to the scope and purpose of the Gospel. The book may be commended to the general reader of the Scriptures as an interesting and safe help to the understanding of the life of Jesus Christ up to the time of his Galilean ministry.

A Commentary on Hebrews.

An American Commentary on the New Testament. Edited by A. Hovey, D.D. LL. D. Commentary on the Epistle to the Hebrews. By A. C. Kendrick, D.D. Philadelphia: American Baptist Publication Society. \$1.75.

This volume must be pronounced one of the ablest in this series of commentaries on the New Testament. Of the author's Greek scholarship there can be no question and in this subtle and powerful epistle it has free scope. A literary quality also characterizes these comments making their necessarily dry and weighty discussions much lighter and more attractive. Some hints as to the author's views on important points may be given. He decides against the Pauline authorship and is inclined to regard Apollos as most likely the writer. He thinks that "the entire treatment of the Old Testament in this Epistle shows a profound and far-seeing and sagacious study of these older Scriptures." At 6:6 the view is maintained that the passage describes a condition subjectively possible—while objectively and in the absolute purpose of God, it never actually occurs. The "repentance" of 12:17 is referred to Esau not to his father, *z. e.* "he found no place for repentance in himself." A new and quite literal translation of the entire epistle is given at the end of the volume.

One criticism may be offered. The writer does not seem to be familiar with recent literature bearing on the epistle. His chief authorities are Delitzsch, Lünemann, Moll in Lange series and Alford. The commentaries of Davidson, Edwards, and Rendall and the papers of Dr. Bruce now appearing in the *Expositor* are not referred to, if they have been consulted. This is a serious defect.

Beginnings of Religion.

The Beginnings of Religion. An Essay. By Thomas Scott Bacon. London: Rivington, 1887.

This book is a sincere, candid and reverent study of its great theme. These are admirable qualities and predispose the reader to a favorable consideration of the argument. But hardly has one opened its pages and read a few chapters when he begins to rub his eyes in astonishment and ask himself "Have I come into another world?" Mr. Bacon has no confidence in modern science, natural or biblical. Honestly and fearlessly he does not hesitate to regard it as totally out of the right way. His contention is that the main source of our knowledge of the beginning of religion is found in the Scriptures; that modern scholars have persistently and deliberately ignored this evidence and preferred to rely on the uncertain and false information given by heathen religions. Beginning with the epoch of Jesus Christ, Mr. Bacon pushes his investigations back into antiquity and finds that there was a primitive revelation to Adam. This revelation, as we are informed by Jesus Christ who said that the *first* commandment was "Thou shalt love the Lord, etc.," was evidently the love of God and of man. Hence the conclusion is that Adam was in some respects more favored in religion and in the knowledge of God than any of his descendants. Hence also there can be no such thing as a development of religious thought, of revelation, from Adam to Noah and from Noah to Moses and so on. Adam knew more than they all. We are informed also that Adam was given with this primitive revelation a language in which to express it. This language may have been Hebrew and it contained the most exalted terms of religion.

These are some of the views seriously and warmly advocated by our author. They involve not merely a rejection of many so-called "advanced" views of the Bible. They are held in defiance of the entire modern sciences of biblical criticism, biblical exegesis, biblical interpretation, and biblical theology, to say nothing of philology and comparative religions. According to Mr. Bacon all our fancied "progress" in these directions is worse than moonshine. It is no progress at all but degeneration. Hence it is that one who takes this book in hand to read, if he has become somewhat at home in these modern sciences just mentioned, and in their ways of looking at questions and facts, is utterly amazed at the positions held and the methods of argument. His attitude is one not of criticism but of amazement and curious perplexity. It is as though he heard a voice out of the past bidding him reverse his entire machinery of thought. This book in its bright blue binding and clear, open, inviting page, seems to be a product of the printer and binder of the nineteenth century. But its contents belong to previous ages and while as a literary and theological curiosity it is interesting, its utility is found in its unmistakable witness, to the immeasurable advance which this century has made not only in the knowledge of the Bible but also in the scientific investigation of the broad and general problems of philosophy and religion.